1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

481 tion of the line of march, and it is not infrequent for a trail to be carried for several hundred yards from one fallen log to another (Plate 26, *a*). Shallow streams are usually waded, but deeper streams and the river are more often crossed on logs which have fallen across the water.

482 Loads are generally carried in the walishas, or carrying baskets, which have been described in our chapter on basketry. The hammock and a few cakes of cassava bread are tucked into a corner of the walisha, and armed with his cutlass and bow or gun a man is ready for a journey of almost any length with a good load on his back. A party must of course always travel single file, and the eyes must be kept on the ground, in order to watch the footing and to beware of snakes and dangerous insects. If a snake is met on the trail, and this is a frequent occurrence since the reptiles apparently enjoy sunning themselves in the spots of sunlight, which are more often found on the trail, one cuts a long stick, and with it throws the snake into the bush without killing it. It is considered dangerous to slash the snake's head off with the cutlass, because, it is said, the severed head frequently flies off and fastens its jaws into an arm or a leg with unhappy results.

484 [825] [562] A man going on a long journey usually prefers to take his wife and children with him. In such a case each one of the travelers, except children in arms, carries a load. I, however, saw no cases of the celebrated Indian custom which decrees that the wife shall carry all the load while the husband stalks majestically, unhampered, in the van.

[825] The Indians are admirable trackers, both of animals and humans. On many occasions I have verified the uncanny ability of the natives to ascertain from footprints, which to me were hardly visible, the species of animal which had passed by, and often the individual human beings. The Indians make a close study of people's feet, and can often tell by examining the foot prints who has passed over a trail.

501 824 **Water Transport.** Two types of craft are used in water transport, the korial and the woodskin. The korial (Carib, koriara) is a dugout canoe, the hull of which is made from a single log of wood. Konta wood (known to creoles also as counter and silverbelly) and sorodani are considered the best materials for making a korial, as they do not sink and are not so soft that they are easily

1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

damaged. Craft made of mora and crabwood have come to my notice, and I am told that other woods are also used for this purpose. The tree trunk, after being felled, is stripped of bark and worked with cutlass and axe into the shape of the hull. Then a depression is hacked in the top and hot coals placed in it. These are fanned, so that the wood will be charred to a depth of a few inches, following which the coals are removed and the charred wood scraped out with a chisel made of an old cutlass. This process is repeated until the canoe is hollowed out completely and the walls are of the proper thickness. Finishing work is done with knives obtained from the trading posts. The craft may be spread or not according to the wishes and the enterprise of the owner. Struts of wood are inserted between the gunwales at the widest point and pounded fore or aft toward sections where the gunwales are closer together, thus widening the opening. It is said, although I did not have the opportunity to observe this process, that the spreading is somewhat facilitated by filling the hollow with water into which hot stones are dropped, making the water warm and so softening the wood. When the korial is finished the bow and stern each slope upward and overhang the water. The steersman sits in the stern without any support. Other passengers sit either on the bottom of the korial or on small transverse pieces of wood which are placed at intervals as seats. The completed korial is provided with a number of transverse struts, wedged between the gunwales, which must be kept in position if the craft is not to warp. Every korial carries a small calabash to be used as a bailer as it is a rare korial which does not leak. The craft range in length approximately from ten to eighteen feet. Beams range from eighteen inches to two feet. Characteristically, they are extremely unsteady and, especially in old specimens which have become warped, a fine balance and reciprocity of movement is required of all occupants. The strongest paddler usually takes the bow seat with a weaker member of the crew, a woman, for instance, at the stern. Other occupants fill the intervening places and are expected to paddle. The load of freight is carried amidships, usually covered by plantain or banana leaves to protect it from the rain. Both the bowman and the sternsman are expected to assist in the steering.

Paddles used for the korial, as well as the woodskin, are the

1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

501 single bladed, foliate type, with transverse handrest, as figured by Roth.[1] When two or more men are paddling in the same canoe they usually work by a rhythm, which is beaten with the shafts of the paddles against the gunwales. As the paddle is raised for the next stroke the shaft is tapped on the gunwale. Rhythms which are in common use are: 1) long stroke - long stroke - long stroke, etc., 2) long - short - long - short, etc. 3) long - short - short - long - short - short, etc. The bowman starts the rhythm in slow cadence which is gradually, over a period of about ten minutes, increased until it becomes too fast to follow. Then a break is made and a new rhythm started.

501 The woodskin (wēpʻipyu'ara) is a shallow craft made from one piece of tree bark. The bark of the purple-heart (*Copaifera pubiflora*) is considered the best material. It is constructed in the same manner as described in Roth.[2] The advantages of the woodskin are that it is light, it has a small draft which permits its use in very shallow water, and it can be made in a relatively short time in cases of emergency. A woodskin is even more unsteady than a korial, and having less freeboard, is more likely to be swamped. I saw no examples more than twelve feet long, most of them being about ten feet in length, with two-to-three-foot beam.

Cotton, rags, and mani gum are used for calking river craft. Sails and oars are not in use among the Indians of this area on their own craft.

502 In low water it is frequently necessary to step over the side of the korial to push or drag it over sand bars and to force it under low fallen logs which block the channel. There is also usually an inch or two of water in the bottom of the craft, so that a Carib river journey is seldom a dry experience.

The Carib technique of taking korials over falls or rapids is as follows. The boat is unloaded, and a heavy bush-rope attached to the bow. It is then brought to the foot of the immediate falls of water, and dragged by the rope and pushed by main force to the next rise. In large falls, such as that shown in the illustrations, this is an operation requiring considerable team work and constant vigilance if the korial is not to be dashed against the rocks and destroyed. The Caribs are very skillful in all forms of river

[1] Roth, 1924. *An Introductory Study of the Arts, Crafts, and Customs*, Fig. 387, C and D.
[2] Roth, 1924. *An Introductory Study of the Arts, Crafts, and Customs*, pp. 615–617.

1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

However, each tree in the bush is believed to have a spirit of its own (wiwi akuru: tree spirit) which must be placated when the tree is cut. When cutting a field, care is taken to pour a mouthful of cassiri on each stump. In return for this mark of respect the spirit formerly inhabiting the tree may remain in the vicinity, exercising a benevolent supervision of its old location until it finds a young sapling in which to take up its residence, or it may leave immediately for a new residence. If an offering is not made, the spirit of the felled tree will lurk about in an angry mood and bring trouble to the crops. Adolphus Tony, the headman at Parapimai settlement, says that he often hears the spirit of a large felled tree talking. It sounds like a man speaking at a distance.

A man must not sell a korial (dug-out canoe) immediately after he has finished building it because the spirit of the tree from which it is made will become vexed and cause the craft to warp or crack. However, if a proper offering is made when the tree, from which a korial is to be built, is felled, the spirit of the tree will come to the builder in his dreams and show him how to make the korial successfully. When a man finally does sell one, he places the goods which he received for it on the stump of the tree for a night. In one case, at least, the payment was even placed on the stump of a korial tree when I rented a korial from an owner for a month. No ceremonial, however, attends the actual construction of a korial.

When a bow is made, an offering must be left on the stump of the tree from which it was cut. If, however, the weapon is made from a fallen tree which has no visible stump, no offering is necessary because it is believed that the spirit is already gone.

The silk cotton tree (*Bombax* sp.) is distinguished from other trees by the fact that it harbors a number of spirits, including a special being which lives only in silk cotton trees (kumaka akuru). Other trees, with one exception, have only one spirit attached to each. When questioned, the Caribs reply simply that the silk cotton tree has a number of spirits because it is the biggest tree in the bush. Caribs refuse to cut down the silk cotton tree. The generally stated opinion is that this deference to the tree is due to the hardness of its wood, which breaks axes used to chop it. David of Sawari said that the axes were broken because of the strength of the spirits in the trees. MacDonald of Powis Hill sug-